YiL i 53, where Telines of Gela stole the sacred implements or emblems of the nether gods, so that no worship could be performed, and the town was, as it were, excommunicated.

P. 31,11. 493 ff., *The soldiers cut off the tress."]—The stage directions here arc difficult. It is conceivable that none of Pcntheus' threats are carried out at all; that the God mysteriously paralyses the hand that is lifted to take his rod without Penthcus himself knowing it. But I think it more likely that the humiliation of Dionysus is made, as far as externals go, complete, and that it is not till later that he begins to show his superhuman powers.*

P. 32,1 508, So let it be,]—The name Pentheus su[*;',cst$ * mourner/ from *penthos^* ' mourning/

P- 33> 1* 519? Achelous* roaming daughter.]—• Aclurlotls was the Father of all Rivers*

P' 35> '• 55°> In thine own Nysa.]—An unknown divine mountain,, formed apparently to account for the second part of the name Dionysus.

P. 35, 1. 571, Cross **the** Lydias, &c.]—These are rivers of Thrace which Dionysus must cross in his passage from the East, the Lydias, the Axios, and some other, perhaps the Iluliacmon, which is called "the father-stream of story/'

P" 36, 1. 570, A Voice, a Voice,]—Bramies, the God of Many Voices for, whatever the real derivation, the fifth-century Greeks certainly associated the name with *fdpe,M^ * to roar *—manifests himself as a voice here and below (p. 64).

Pp. 37-40, Il. 602^64.1, Ye Damsels of the Morning Hills, &r.|—-This scene in longer metre always strikes me as a littlr unlike the style of Euripides, and inferior.